

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, MARCH 30, 1816.

No. 44.

## ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

*When the poor and needy seek water, and there is none, and their tongue fainteth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water.*

ISAIAH xli. 17, 18.

How many pangs of anxiety in regard to our future prospects, how many torturing apprehensions of impending calamity, should we avoid, could we always recognize our claim to the promises of Jehovah. While pleasure, ambition, and philosophy betray, engulf and abandon to despair their deluded votaries; religion still remains the steady and unalterable friend of the wretched; pouring balm into the wounded breast, hushing the tumults of conflicting passions, and shedding over the darkest scenes of poverty, the warm and cheering light of hope.

That man is wretched and needs a comforter, we believe no human heart will deny; his whole history is little else than a vast and gloomy register of his crimes and sufferings. From age to age, from zone to zone, the consequences of sin have been felt by every man in every condition of life: nor have the sighs which agitated the folds of the imperial purple, been less bitter than those that have burst unimpeded from the naked bosom of the shivering savage. Neither has the sanctity of cloisteral, the simplicity of pastoral, nor the bustle of commercial life, been able to restore him that happiness from which he has fallen, and which cannot be retrieved, save through the merits of Him who died "that we might have life." What has philosophy done to sooth the sorrowing bosom? What light has her dim torch shed into the benighted soul, appalled at the thick darkness that hangs over futurity? What language of consolation, what words, inspiring hope, have the learning and ingenuity of Indian mythology published to the feeble, suffering, desponding children of Brahma? How many widowed mothers, and neglected wives have, like Portia, madly rushed on death, in spite of the boasted dogmas of Rome's proud philosophy? How many stern Brutuses, and inflexible Catos, in moments when darkness overspread the political horizon, have basely

shrunk from the storms of life, and shamefully abandoned its most sacred duties, while glorying in the mock sublimity of this inefficient philosophy.

Is it by frequenting the execrable slaughterhouse of Juggernaut, or by witnessing the detestable rite that annually annihilates, on the altar of a sanguinary superstition, hundreds of victims, to whom youth and loveliness render life peculiarly lovely; is it in the oracles of such a religion that the miserable Hindu can find an antidote to that despair which is so quick to overwhelm him, and to which the wretchedness of his circumstances, and the indolence of his nature, so frequently induce him? No, it is not in the doctrines of Brahma, the wisdom of Socrates, or the learning of Egypt; it is only in the oracles of the living God, in the Sacred Scriptures of Eternal Truth, that the poor and needy, the afflicted and distressed, of every condition in life, can find the language of consolation, the messages of love. There is no situation so desolate, no state so deplorable, that the power and the mercy of the Infinite cannot give "beauty from ashes and the oil of joy from sorrowing." "Rivers shall be opened in high places, and fountains in the midst of the vallies:" Influenced by an unwavering and affectionate reliance on the promises of his Father and his God, the Christian statesman shall be a Moses in the desert; no murmuring, nor persecutions, that an ungrateful people may raise against him, shall provoke him to abandon the station in which he is placed, nor shall any consideration induce him to swerve from the path of uprightness. Trusting in God, the Christian minister shall be a Moses on the mountain, interceding at the throne of grace for the pardon of a world of sinners, by whom he may perhaps be reviled and persecuted. Cheered and invigorated by faith in the precious promises contained in the Bible, the Christian widow shall feel her heart warmed with the glow of hope, while she moistens with tears of maternal solicitude, the last crust which she has to distribute among her famishing infants. We are sensible, however, that as "not every one that saith Lord! Lord! shall enter into the kingdom of heaven," so not to every one that suffers, are the promises of Scripture to be appropriated; but we leave the characters of those who may with humble confidence, and holy boldness claim the performance of those great things, to be defined and delineated by those ministers at the altar, whose duty and whose happiness, consist in relieving the terrors of the law, by exhibiting the glorious hopes set before us in the Gospel. Far be it from us to say, of the most abandoned sinner, "He has neither part nor lot in this matter." He is

a man, and therefore our brother; a sinner, therefore our fellow: and if an awakened conscience has made him sensible of his wretchedness, we think we may venture to proclaim to him, that for him the promises were written and are preached; to him is offered the mercy and protection of the Lord of Hosts.

To all who are "afflicted, tempest tost," on the stormy sea of life, we earnestly recommend an intimate acquaintance with the Holy Scriptures. From these "wells of salvation" they may draw those vital streams, the virtue of which shall restore to the heart that has been palsied by despondency, the energy of hope; and the mind lately overclouded by misery, the light, and glow, and beauty of happiness.

C. B.

For the CHRISTIAN VISITANT.

#### TO THE CLERGY OF THE STATE OF NEW-YORK.

ALL who feel interested in the enlargement of the visible church, and the salvation of individuals, must regard with solicitude and sympathy, the inhabitants of our frontier settlements. Along the eastern margin of the state, from the county of Washington to the northern boundary; then along the line which separates the United States from Canada, until you reach fort Niagara; then along the western, and south-western borders of this state, a great proportion of the population is destitute of the stated ministry of reconciliation. Throughout the counties of Warren, Essex, Clinton, Franklin, St. Lawrence, Jefferson, Lewis, Madison, Niagara, Allegany, Steuben, Seneca, Genesee, Chenango, and Ontario, there is not one settled pastor where ten would be requisite for supplying the churches. In all these settlements there is a precious remnant of the living members of Jesus; many who *hunger and thirst after righteousness*; who *call the Sabbath a delight*, and esteem as *beautiful upon the mountains the feet of him that publisheth salvation, and bringeth good tidings of good*. It is truly gratifying to notice that the friends of Zion, in the older settlements, are not without feeling towards the thousands upon our frontiers, who remain destitute of the privileges of the sanctuary, and that in different places societies are formed for the education of pious, promising youth, to afford them a supply. But, however benevolent such associations are, and however favorable to the interests of religion the result will probably be, yet they cannot promise an immediate supply. Years must necessarily elapse, before such youth can receive, in academies and schools of theology, a competent education for sustaining the capacity of public teachers in the church. During that time the rising generation must grow up ignorant of Jesus the only Saviour, and the vigour of the hope in Christ, through want of *the bread and water of life*, must necessarily decay. After mature reflection on this subject, the following plan appears the most practicable, and indeed the only plan, by which the inhabitants of our frontiers can be preserved from degenerating almost to a state of heathenism. Let every minister of the Gospel, who can render it compatible with his circumstances, devote two or three Sabbaths in the year, as a free-will offering for their relief. Suppose that every pastor in this state, leaving his own congregation, would labor two Sabbaths among the new settlements, the advantages arising to the general interests of religion would be incalculable, without any

injury to himself, or to the particular church in which he is steadily employed. I say, the advantages arising from the execution of this plan would be incalculable. To those who have languished months, or years, without hearing the word of reconciliation, the appearance of a faithful servant of Jesus, is, literally, as *life from the dead*. It infuses new vigor into the spiritual principle in the hearts of the righteous; it awakens them to greater diligence in discharging the duties of the closet and family; it excites the attention of the thoughtless, and inspires all with a greater desire to obtain the constant administration of the *word of life*. The plan proposed, with a disposition among the ministers of religion mutually to accommodate, may be executed with little inconvenience. Suppose that two, residing in the vicinity of each other, should agree to devote the above-mentioned time in the year to the frontiers, let either, who can most conveniently leave home, spend four Sabbaths abroad, and let the other supply his pulpit a part of the time during his absence. Was an arrangement of this kind procured, I entertain not a doubt but in the course of a few years, several hundred societies might be organized, both able and willing to support the ordinances when opportunity is offered. There has not been, since the Ascension of our Lord, a wider field for ministerial exertion, nor a more favorable opportunity of enlarging his visible kingdom, than is now presented in the new settlements of our state, or of effecting this object with less toil, with less expense, or opposition. In every direction, the *fields are emphatically white for the harvest*. The inhabitants use the same language; they can almost universally read, and are therefore capable of improving the means of instruction, whether addressed to the eye or ear; there is at present an earnest enquiry respecting the *things which belong to their eternal peace*, and all classes unite in expressions of respect to the person and administrations of the ambassador of Jesus.

Some, perhaps, may object, that in the enjoyment of these occasional supplies, the frontier inhabitants might become regardless about obtaining the stated dispensation of ordinances. But I can assert, from repeated observation, that the tendency of such supplies is directly the reverse. During my itinerant labors among them, I have uniformly noticed that the righteous, upon hearing the word of salvation, appear refreshed and strengthened, as the man enfeebled by long abstinence, receives new vigor after the enjoyment of a generous meal; that they lament their desolate condition; that they deplore particularly the situation of their youth, growing up without pastoral instruction; that they are eagerly enquiring when another visit may be expected, and expressing a willingness to settle the ministry of reconciliation at almost any expense. Besides, the very consideration that the servants of Jesus sympathise with them, gladdens their hearts, and gives a new spring to their exertions for obtaining the means of salvation. Far be it from me to insult any brother in the Gospel by even insinuating that he would decline performing this *labor of love*, from motives of fleshly ease. Surely if the naval officer will venture upon every ocean, or the military man will explore every wilderness, at the call, and for promoting the interests of his country, the good soldier of Jesus *cannot, will not*, be less daring in his enterprise, or less willing to spend and be spent in advancing the interest of his Lord. *They strive for a corruptible, but we for an incorruptible crown*. The man whose heart is supremely bent on the accumulation of

wealth, is equally ready to make any sacrifice for securing his favorite object. I will venture to affirm that there is not a town in the northern or western frontier of this state which has not been explored for purposes of speculation. Hundreds, leaving the lap of ease, have spent laborious days in traversing the trackless forest, and at night have found a retreat from their toil upon no other bed than the earth, and under no other covering than the canopy of heaven. All this sacrifice is cheerfully made for securing riches, which are uncertain and unsatisfying; and shall we shrink from a little toil in the prospect of an inheritance incorruptible and unfading? Actuated by the same spirit, and aiming at the same grand design, let every servant of the cross resolve with the Apostle: *I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory.*

It may, perhaps, be unnecessary to notice that in our excursions to preach the gospel, we ought to *know nothing but Jesus Christ and him crucified.* Every thing calculated to foster spiritual strife, or create party distinctions, ought most scrupulously to be avoided. He who goes abroad to promote the interests of a particular denomination, rather than the interests of our common Christianity; who rears up the standard of a party, rather than the standard of the cross, *labors in vain*; nay, he *actually* injures that cause which he is *professedly* advocating. The tendency of his administrations will be to divide and distract, instead of edifying the *solitary places of Zion.* Instead of converting the *wilderness into a fruitful field,* he will render it a scene of party contentions and religious feuds.

To the faithful servants of Jesus, in every denomination, this plan of missionary exertion is proposed by an unknown and obscure fellow-laborer, and they are most respectfully solicited by a zeal for the enlargement of the church, and a concern for their own future crown, to make the experiment. It is unquestionably sanctioned by the example of our Lord, who *went about doing good*; of Apostles in the primitive ages, and particularly of Paul, who considered himself a *debtor both to the Greeks and the barbarians, both to the wise and the unwise, that he might impart some spiritual gift*; who exulted in the reflection, that *from Jerusalem and round about unto Iliricum he had freely preached the Gospel of Christ.* These itinerant labors are also sanctioned by the conduct of the most distinguished reformers. We find the indefatigable Knox sometimes in Scotland, sometimes in England, sometimes in Germany, and again in Geneva, advancing the great work of the reformation. These holy men, burning with seraphic ardor for the glory of Jesus, and sacrificing their own ease and interest for the advancement of His kingdom, have set us an example that we should walk in their steps. And now, venerable fathers and brethren, an unbounded field is opened to our view. The voice from Macedonia to the great Apostle, *come over and help us,* was not more importunate, than is the present appeal from our frontiers, to all who serve at the altar, and, like him, let us *not be disobedient to the heavenly call.* Shall not the cries, yea, the tears of those who have tasted that the Lord is gracious, and esteem a day in His courts better than a thousand, awaken our sympathy? Shall we not hasten, and admonish, *to flee from the wrath to come,* the multitude in those regions who are rushing forward to all the horrors of that *wrath,* both ignorant and unconcerned?

That he who hath *redeemed the church with His own blood,* may direct you and me, to the most profitable improvement of every talent for promoting her interests, and, with those who have *turned many to righteousness,* bring us in the end to *shine as the stars for ever and ever,* is the prayer of your brother in the faith of Jesus, and fellow-laborer in the work of his Gospel.

A COUNTRY CLERGYMAN.

State of New-York, March 22, 1816.

## LETTERS

FROM BARON HALLER TO HIS DAUGHTER,  
On the Truths of the Christian Religion.

### LETTER II.

A description of that anxiety and terror which hangs over every mind in life, and death, and above all on its entrance into the world of spirits. Holiness of the Divine Nature. Vice the natural object of punishment. Necessity of punishing sin, in order to maintain the order of the universe. Many intermediate orders of intelligent beings between the Deity and man. Pride and arrogance of human nature. Delay of the punishment of sin not an argument against its certainty. Corruption, selfishness, and consequently injustice, of human nature asserted, in contradiction to certain philosophers; and described, from its earliest appearance in infancy, to its full height and maturity. Vanity of worldly pursuits, and importance of preparation for eternity. Love of the world and the things of the world, the grand source of envy, malice, and contention. The mind purified and tranquilized by the prospect and hope of futurity. Remaining power of corruption in the best and most pious minds. Necessity of an atonement for sin acknowledged by Socrates.

I have seen a book, written for the instruction of children, which begun with this important question—*What is thy consolation in life and in death?*—It is not the world which can give it you, or insure, even for a moment, any of those talents or advantages which you possess—such as youth, health, fortune, conjugal affection, children of promising hopes, and, in short, whatever contributes to render life agreeable. An unexpected malady—you yourself have experienced it—may secretly canker the bloom of youth, and deprive it of all its charms and enjoyments. The sword of death is suspended over your head by a tender thread; neither can the world defend you from those strokes of adversity, which are the inevitable lot of mortals. Or, supposing that the years pass away without the visitations of sickness, yet, in their revolving course, your natural vigour is diminished; as in cases of rebellion, where the strength of the nation is weakened by a division of its forces. Your soul, which is of an immortal nature, will sometimes obtrude on you a reflection, that the body, upon which you have built great expectations, is daily tumbling into ruins. You scarcely perceive the secret course of a river, which accompanies you in your passage, and upon whose current you are carried down, till, with consternation, you find yourself at the very entrance of it, just ready to emerge into the wide ocean, where you will find no more banks—no more agreeable prospects to charm the eye—no more cheerful companions—no more objects to gratify the senses, or indulge your favorite taste and inclination; all these sources of delight will vanish for ever. Having, by an irresistible impulse, entered this boundless expanse, alone and unattended, how will you support the idea, that there is nothing remaining to you, but this immensity with which you are surrounded?

This image, so often applied, and which affected in a most lively manner, even in the midst of her pleasures, the ingenious Sevigne, is but a faint resemblance of its archetype. The current of time, whose rapidity you cannot oppose, and of which you have already passed a considerable part, will carry you into the presence of your Judge—a Being of perfect purity and holiness—Who is divested of all those passions, which the poverty of human language has ascribed to him, and of whose violence we need not therefore be afraid. But although he is infinitely good, he does not approve of sin, nor regard good and evil with an eye of indifference. These two things are naturally and essentially different: and being thus diametrically opposite to each other, cannot be held in the same estimation by a Being, who not only knows their difference, but sees them both without any disguise or

artifice. Even man, imperfect and guilty as he is, disapproves and despises the liar, the traitor, the ungrateful, and the envious; but the opposite qualities he honors and admires wherever they are found. How much more then will He, who is absolute perfection, who can never judge otherwise than agreeably to moral rectitude and truth, abhor and detest vice? If God sees, as it were, with a glance, the moral good and evil of his creatures, and yet makes no discrimination in human actions, a universal disorder must take place amongst all intelligent beings, which disorder would be the inevitable consequence of this supposed indifference in God.

We cannot form a competent idea of the Supreme Being; he is superior to every image which derives its origin from the senses. It is, however, certain that he is omnipotent, all-wise, and infinite in every perfection. We have every possible reason to think, that betwixt this Being and man, there are other creatures, who approach nearer to God in sanctity, virtue, and perfection; and who are far superior to man. I know, that, in strict propriety of speech, there cannot be an uniform gradation betwixt finite and infinite: but the distance between God and feeble mortals is so immense, that we may suppose, with the highest probability, that, in the celestial habitations, are beings of a much more excellent nature than man, whose understanding is so much limited, and whose heart is so exceedingly depraved. How great then is the pride of man, which will not admit of any thing superior to himself! Presuming upon his own dignity, he appropriates a rank more elevated than his faculties intitle him to; but refuses, at the same time, to acknowledge, that he received these endowments from God. Will the great Governor of the universe approve of this behaviour in his creature; who dares to harbour in his breast a kind of rebellion against the arrangements of infinite Wisdom? Can the man, who is thus influenced by pride, ever condescend to these submissions which reason requires; or bear with an eye of complacency the pre-eminence of beings more noble and exalted than himself? Can he, without a mortifying humiliation, behold himself placed in the lowest rank of finite beings; or resign without murmuring, those prerogatives which he vainly arrogates?

All other transgressions of the law of God are equally, in their own nature, deserving of punishment, by the Sovereign Judge, who disapproves of, and condemns them; for his laws are an eternal and immutable standard for the trial of human actions, of which he surely is capable of making a just estimate, who perfectly knows their value and extent. Beings, who live in subordination to his laws, must necessarily receive the approbation of him whose faithful subjects they are. But such as neglect those duties which are intrinsically good, and, though commanded to obey them, prefer an opposite rule of behaviour—as the liar, the envious, the cruel, the impure, and the misanthrope—must infallibly be regarded by God as rebels to his laws, and punished for their disobedience. The delay of judgment ought not to embolden them. Men may lose the remembrance of their own actions; the impressions which the senses receive, diminish gradually, like one who having sensibly offended us to-day justly apprehends our resentment; but after a few months are past, forgets the offence, and regards it with indifference. But in God there is no forgetfulness: the faults of the first men are recorded in the book of immutable wisdom, and are written in a manner more indelible than if they were inscribed upon columns of adamant. The sins of the early ages are as perfectly known to him now, as they were at the time they were committed. His hatred to evil is unalterable, as well as its consequences. An action, which had incurred his displeasure, because it was evil in its own nature, cannot change its complexion by time, in the eyes of Infinite Wisdom. After a thousand years, its turpitude will be the same as at first: and therefore entitled to the same condemnation. But such is the inconsistency of the human mind, that we overlook the criminality of our own actions, and pass a general amnesty on our former vices, when we can no longer practise them. It is not so with the immortal Judge, who hath before him his own laws; so that he cannot pardon, at one time, what was obnoxious to punishment at another.

You, my daughter, will not here object, that we are not so depraved. The education which you have received, and your own conscience, will not suffer this arrogant thought to enter into your mind. But our

new philosophers have carried their vanity so far as even to deny the corruption of the human heart: or at least they do not perceive its existence, but in their enemies, or the most notorious malefactors; in them they discover the enormities of vice. It is a weak apology, made by some for the commission of evil, that man brings into the world with him the source of it, which is self-love—that every one must pursue the bent of its inclination—submit wholly to it, and make, if possible, the rest of mankind subservient to its will—that it is oftentimes displeased even with the elements, and would quarrel with the sky if the wind blew, or the rain fell, differently from its wishes. When heavy bodies, by their own weight, descend to the earth, this also is a cause of pain and inquietude; it would have them act in repugnance to the laws of gravitation. In the infant, we see the effects of self-love; it there reigns absolute. Before he has become capable of feeling the influence of example, he opposes his feeble strength to every constraint; he seizes with a kind of fury whatever he desires; he snatches from another infant his toys; and invades, like an Alexander, what is not his own; like him too, he triumphs over his spoils, and is deaf to every remonstrance of reason.

When the infant is advanced in years, and reason begins to exert its powers, he then perceives that the world is not his own, but that other men have the same pretensions and similar claims to what he would appropriate to himself; the consequence of which is, at least in theory, a kind of war amongst all those who aspire at universal monarchy. Hobbes not only perceived the truth of this theory, but has plainly asserted that it was now in practice; though he does not say that such a state of contention is lawful and reasonable. I have observed these sentiments to prevail amongst the most miserable and vilest of men. I have seen the contempt which they had for others: but the complacency and approbation with which they have contemplated all that they did themselves;—a way of thinking which Boileau hath finely described in his inimitable satires; where those haughty tyrants, who would hold the world in subjection, are drawn in their genuine colors. A female philosopher of this class has been ingenuous enough to confess, that if wishes were able to commit murder, those who are in possession of the things which they covet, and which they think would make them happy, would be in great danger of losing their lives. Ofray, another of these philosophers, hath attempted to vindicate vice upon certain principles which he has formed into a system; the foundation of which is, that virtue is an exotic, planted in our hearts with some degree of violence, or, in other words, by the efforts of education; on the contrary, vice may be called an indigenous production, which there flourishes, as in a kindly soil, and favorable to its growth.

A superficial view of human nature, or of our own heart, not entirely ignorant of its duties, must convince us, that man, even in a civilized state, confines his love and his esteem to himself—that he easily discovers the faults of other men—that he thinks them inferior to himself—that the grand and principal scope of all his actions, is the satisfaction of his own desires, whatever they may be; and that he leaves no method untried, by which he may gratify his vanity, or accomplish those ends which the brutal passions of Barbarians pursue in a more open, undisguised manner.

I have often observed, not without a mixture of pleasantry and concern, the mean and despicable jealousy which the greatest philosophers and most celebrated poets have had of one another; and how they have endeavored to tarnish that merit in a rival, which threatened to equal or eclipse their own. With what rancour and invective have they attacked those who refused them the incense of praise? What indecent raileries have they employed, when they would expose to ridicule such as were not servile enough to think as they did? After having shot all their empoisoned arrows against those persons whom they hated without a cause, they scrupled not to say, with an air of affected indifference—"I was only in sport."

There are some persons who deny the corruption of human nature; yet these very men, if their pride receives the least mortification, are immediately inflamed with resentment, and treat the supposed aggressor as their mortal enemy.

It is not amongst the champions of vice alone that we are to look for instances of this depravity of mankind. Turn your eyes, my dear

child, unto yourself; examine your own heart—that heart, filled with sweetness and beneficence; which hath never given the least disquietude to your parents, your husband, or your friends—that heart, so compassionate, and susceptible of the tenderest and most benevolent sentiments; which rejoices to see virtue recompensed, though in a stranger, whose affliction also it can soothe and mollify.—Compare your thoughts and actions with the perfect and invariable laws of God, and see how far you are removed from that perfection, which alone can render you acceptable to the Supreme Being. It cannot be envy which induces me thus to degrade a person whom I love; but the sacred obligation of truth impels me to place before your eyes this divine law, that you may the better judge of the imperfection of human actions.

You have been instructed in your younger years, in the truths of the Christian faith; they made a lively impression upon your mind. You also apprehend the right which there is in God of exacting from us a voluntary obedience: and you have a just sense of the importance of eternity, in comparison of which, thrones and sceptres, honors and distinctions, which men so eagerly grasp at, are but as toys. What are our amusements which we pursue with such avidity? and what are the prerogatives which we are so fond of exercising over creatures as weak and infirm as ourselves? Ought not a being, who is possessed of an immortal soul, and who, to-morrow, may enter into eternity, for which state he was created—ought he not to employ the present day, with every exertion of his mental powers, to rise above this world; though perhaps the greatest superiority which his reason can attain to will be scarce perceptible in that scale of eminence and dignity which, at last, reaches to the Deity himself? or ought he to confine his whole attention to secular concerns, to procure the favor of a man, whom probably he despises in his heart; or to amass wealth, which he must soon leave behind him? And yet do not these things, so contemptible in themselves, occupy all our days, and employ all our thoughts?

Between the present moment and eternity, we flatter ourselves with a long interval of life; and though it is so short that it may be compared to the twinkling of an eye; yet in our imagination it appears without end; or at least we remove that end to so remote a distance, that we conceive a greater relish for present joys, and value them at too high a rate. We consider the present as the only true, the only sure and important happiness: futurity, dark and obscure, hath no charms, no evidence sufficient to determine our will.

It is this trifling estimate, which we make of eternity, that renders us indolent and careless in the great duties which we owe to God—that makes us ungrateful for his favors, deaf to his menaces, negligent of his service, cold in our devotions, and untouched with the sufferings of our Saviour. The value which we put upon present enjoyments, attaches our affections to the perishable things of this life, and excites in us an odium against those who would interrupt our pursuits, or rival us in them. From hence proceed the vain opinions we have of our own merit; the custom of secretly comparing it with that of other men, of our acting unjustly in consequence of these partial comparisons; an inward envy at the prospect of advantages which they enjoy, and of which we judge them unworthy; a ridiculous approbation of our own actions and abilities; an ungovernable passion for frivolous amusements; the shameful sacrifice of a great part of our time, in the search of fleeting pleasures, which make a man neither better nor wiser; and a petulance of temper, that will bare no opposition to our desires which we are so eager to gratify, and wait with such impatience for the arrival of the happy moment, that time seems to move with leaden feet.

But, to close this mortifying detail, we will suppose that, after many victories gained by vice, its superior influence should at last give place to the repeated impressions of divine truth, and its power should be considerably diminished.—Reflect, then, upon what passes within you, and you will be obliged to confess that, even in this situation, things temporal operate upon our minds with more force than things eternal; and that the thoughts of futurity have but too little effect upon our inclination. We find this imperfection in men who are yet the least addicted to the practice of vice; its influence is particularly felt in that age when the passions are in their greatest vigor. How many criminal desires have taken full possession of our hearts in the

course of a short life! how many resolutions have we formed for the indulgence of the passions, even those of the most guilty kind, though our reason has convinced us of the shame and indignity of such a proceeding! how often have the passions silenced all the remonstrances of reason! how often have they tempted even the best of men into the commission of the most criminal actions; of which the Psalmist is a memorable instance! Such as we are, however, we must all appear before the tribunal of the perfect Judge! What heart will not tremble, when the faithful register of all our evil thoughts and actions will be opened before us? What must they expect, who, having spent their best days in the service of the passions, enfeebled by age, and terrified with the idea of approaching death, relinquished at last their vices, and, like the prodigal in the gospel, sought an asylum from the frightful reproaches of their own conscience, in the arms of paternal compassion? Will they be rejected by the kindest and most benevolent of Beings? will their sincere repentance be of no avail? or, if they should be received into favor, who will efface the long catalogue of sins from the records of everlasting Wisdom?

This question, my dear, is very ancient; it has been asked by the sagest philosophers. Socrates, who considered the study of virtue as the only employment which deserved the attention of wise men, thus proposes it—*How can sinful man make his peace with God?* But shall we, weak and short-sighted mortals as we are—shall we presume to fathom the counsels of the Almighty? Socrates confessed his doubts and uncertainty; and that he was not able to comprehend the determination and judgment of God with respect to sin; or how it will escape the effects of his hatred who is infinitely holy, and of purer eyes than to behold iniquity. He still continued, however, to consider God as a merciful Being: and this mercy was to him a source of confidence.—“I doubt not,” says he, “but God will send, at a time when his infinite wisdom shall see fit, a man instructed by himself, who shall reveal to the world this most interesting of all mysteries—how he will pardon sins?”

#### BY HIS EXCELLENCY JONAS GALUSHA, ESQ.

Governor, Captain-General, and Commander in Chief in and over the State of Vermont, a PROCLAMATION.

“IN all thy ways, acknowledge” God, “and he shall direct thy paths.” The duty and the happiness of man are inseparably connected. What God enjoins, reason approves, and our true interests require. Being dependent on God for life and all its enjoyments, as well as the soul-animating hope of future bliss, we are under the highest obligation to love and serve him: And having, by disobedience, provoked his divine indignation, and rendered ourselves obnoxious to his righteous judgments, it becomes our imperious duty, and only safety, to return to the Lord, with full purpose of heart; confess our sins, implore his forgiveness, and trust in his mercy. Especially at a time like the present, when our overflowing cup of blessings heightens every duty, when recent and awful manifestations of God’s holy displeasure evince his disapprobation of our ways, and at a season of the year, in which we rely upon the gracious smiles of His providence, to succeed the labors of the husbandman, in preparing the ground, and committing to the earth the precious seed, on the product of which the lives of the rich and the poor alike depend, it behoveth, that in a manner public and social, as well as penitential and devout, we supplicate and adore that Almighty Being, whose favor is life, and whose loving kindness is better than life.

Under these considerations, I have deemed it suitable to appoint, and by the advice of the council, I do hereby appoint, *Wednesday the seventeenth day of April next, as a day of public fasting, humiliation and prayer* throughout this state. And I do hereby earnestly desire and request ministers and people, of every religious order, to convene at their usual places of public worship, on that day, and there in a humble, solemn and reverential manner, unite in the worship of the Lord our God, whose tender mercy, notwithstanding our repeated and aggravated offences, still endures, and by reason of whose compassion we are not consumed; entreating that He would not suffer our sins to separate us from Him, nor our iniquities to hide his face from

us : but that he would propitiously hear our prayers, and pardon our faults. Under a deep sense of the depravity of our hearts, and the unworthiness of our characters, let us approach the throne of divine grace, relying upon the merits of the Saviour, as the only medium, through which we can have access to the divine Father, and hope for the forgiveness of our sins and the enjoyment of his favor. While, with humility, we acknowledge our own transgressions, may we suitably deplore the prevalence of vices so destructive to man, and so offensive in the sight of God; and lament, that ingratitude and the abuse of mercies should characterize a people, on whom heaven has so richly bestowed its choicest blessings. And while with trembling we reflect on the late tokens of the displeasure of the Almighty let us turn from our sins, which have provoked his anger, lest he visit us with weightier judgments. Let the wicked forsake his way, and the unrighteous man his thought, and turn unto the Lord, who will have mercy, and to our God, who will abundantly pardon. When, by fasting, we attempt to humble ourselves in divine presence, be it remembered that the fast which the Lord has chosen, is to loose the hands of wickedness, under heavy burdens, let the oppressed go free, and deal our bread to the hungry. And may a day's abstinence from the comforts of life, cause those in prosperity to realize and pity the wants of the poor and needy, incline all our hearts to benevolence and our hands to deeds of charity; knowing that we alike are dependent on a benevolent God for all the comforts and blessings we enjoy, both temporal and spiritual. While suppliant, in prayer, before the Father of mercies, let us beseech him to check the course of vice, and save the rising generation from its contaminating effects—That he would cause his sabbaths to be duly regarded, his laws and institutions obeyed, and his name revered—That he would make the ministers of his word, eminently the reformers of mankind, and render the gospel they preach, the power of God unto salvation:—That he would succeed the labors of missionaries, and the missionary societies to spread the pure light of the gospel throughout the heathen world—That he would support and prosper all civil institutions, established on the basis of justice, and for the improvement of human happiness—That he would cause our schools and seminaries of learning to send forth pure and salubrious streams of knowledge—That He would cause the earth to yield her fruits in their season, richly to reward the toils of industry—That He would prosper every class of our citizens, in their daily occupations and laudable pursuits—That He would direct, and bless the president of the United States, the two houses of congress, the state legislatures, and all the officers in the various departments of the national and state governments—That He would cause party spirit, that bane of social happiness, to become extinct, and harmony and friendship every where to prevail—That He would continue to this nation the blessings of peace, with the full enjoyment of rational liberty; both civil and religious—That He would revive the true spirit of Christianity among us, cause the light of divine truth to dispel the shades of moral darkness, through the habitable world; and grant that the peace, which the nations at present enjoy, may be matured in righteousness, become equitable, liberal and permanent; that it may prove to be a prelude to that glorious peace which the blest Messiah shall establish on earth, when kings and princes shall become his willing subjects, and all the inhabitants of the earth submit to his righteous reign.

And I do hereby recommend to the people of this state, to suspend all recreations and unnecessary labor on said day.

*Given under my hand, at Shaftsbury, this fifth day of March, in the year of Christ one thousand eight hundred and sixteen, and of the Independence of the United States the fortieth.*

JONAS GALUSHA.

*By his Excellency's command, R. G. MALLARY, Secretary.*

#### DOMESTIC INTELLIGENCE.

##### SUNDAY SCHOOL.

At a meeting of the citizens of Albany, pursuant to public notice,

at the Capitol in said city, on the evening of the 18th March, 1816, for the purpose of establishing a society for the instruction of Africans.

ISAAC HUTTON, Esq. was called to the chair, and GEORGE UPFOLD, Jun. appointed secretary.

Addresses having been delivered explanatory of the object of the association, by the Rev. Mr. Clowes and Theodore Sedgwick, Esq. it was

*Resolved*, That the persons composing this meeting form themselves into a society for the promotion of the above desirable object.

PHILIP S. PARKER, Esq. in behalf of a committee appointed at a former meeting, presented the following draft of a constitution for said society, which was read and unanimously adopted, to wit:

UNDER the fullest conviction, that it is both the duty and privilege of enlightened and religious persons, to unite and cordially to embrace all laudable means of cultivating and diffusing useful knowledge throughout society, and dispelling that cloud of ignorance which more particularly has enveloped too long that unfortunate class of mankind among us of African descent, inasmuch as ignorance ever produces habits and practices the most pernicious both to the individuals and community at large.—We the subscribers, reposing ourselves on HIM, for strength and assistance, by whom, it is said in sacred prophecy, "Ethiopia shall stretch out her hand unto God," do associate ourselves under the following articles, or

#### CONSTITUTION.

*First.* This Society shall be known and distinguished by the name of the SUNDAY FREE SCHOOL SOCIETY for the benefit of Africans.

*Second.* The members of this Society shall meet on the first Tuesday in March in each year, at such place as shall be designated by the board of inspectors hereafter constituted; at which meeting there shall be chosen from among the members of the society, a treasurer, secretary, and thirteen inspectors, who shall hold their offices respectively for one year, or until others are chosen in their stead.

*Third.* The concerns of the said society shall be managed by the said treasurer, secretary and inspectors, who shall, as soon as may be convenient, after their election in each year, meet together and choose one of their number as president, whose duty it shall be to preside and keep order at all meetings of the board; which board, so organized, shall have power to make such by-laws and regulations for the government of the said society as to them shall seem proper, and to supply all vacancies in the said board which may happen during any year, from death, removal or resignation; provided always, the said board shall not have power to bind the members of the association to the payment of any sum of money beyond what may be voluntarily given, or agreed to be paid by this constitution.

*Fourth.* It shall be the duty of the president, secretary and inspectors, to visit the schools, kept under the patronage of this society, as often as may be, and at least some one or more of them once in each month. And it shall be the duty of the secretary to receive all reports of the different superintendents or teachers of schools from time to time, as they may be offered, and report the same to the meetings of the board, who shall report the same at the annual meetings of the said society, at which time also the treasurer shall account for all monies which may have come into his hands; and generally, it shall be the duty of the said board of inspectors to give all aid in their power to the superintendents or teachers of the said school in procuring rooms, books and other necessities for said schools.

*Fifth.* Every person who shall desire to become a member of this association, shall, on paying to the treasurer for the use of said society, a sum not less than one dollar, and subscribing these articles, have his name recorded as a member, and all teachers of schools under the patronage of this society shall be members without the payment of any money.

*Sixth.* This constitution may be altered or amended at any regular meeting of the society, only with the concurrence of two thirds of the members then present.

The society then proceeded to the choice of officers for the ensu-

uing year, when the following gentlemen were chosen to the offices attached to their respective names.

ISAAC HUTTON, Esq. Treasurer.  
Rev. TIMOTHY CLOWES, Secretary.

INSPECTORS.

Rev. John McDonald,	Mr. John I Groesbeeck,
Rev. John Chester,	Mr. Elias Vanderlip,
Rev. Joseph Shaw,	Mr. William Mayell,
Rev. Thos. Drummond,	Mr. George Upfold, sen.
Theodore Sedgwick, Esq.	Mr. Isaac G. Hutton,
Philip S. Parker, Esq.	Mr. John Taylor, jun.
John Stearns, M. D.	

The meeting was then adjourned.

ISAAC HUTTON, Chairman.  
GEORGE UPFOLD, Jun. Secretary.

NEW-YORK.

GENEVA, February 23.

ORDINATION.

*Extracts from the Minutes of the Presbytery of Geneva.*

"Thursday, 15th February, 1815.—The congregation of Elmira presented to presbytery a call for Mr. Hezekiah Woodruff to be their pastor; which call was read, approved, and put into the hands of Mr. Woodruff, and he was directed to give his answer as soon as convenient."

"Mr. Woodruff informed presbytery that he accepted the call put into his hand. Whereupon Presbytery proceeded to examine him respecting his qualifications for the ministerial office: and, having obtained full satisfaction—Resolved to proceed to his Ordination and Installation to-morrow at 10 o'clock, A. M. and that Mr. Lazell offer the introductory prayer—Mr. Higgins preach the sermon—Mr. Axtell preside and offer the consecrating prayer—Mr. Hotchkings give the charge to the Pastor—Mr. R. Hubbard give the charge to the congregation, and Mr. Hickman offer the concluding prayer."

"Friday, 16th Feb.—At the hour appointed, Presbytery proceeded to the place of worship, and ordained Mr. Hezekiah Woodruff minister of the gospel, and installed him Bishop of the congregation of Elmira. The parts were performed as above assigned—Sermon from 2 Cor. ii. 16—"

Attest, MOSES YOUNG, Clk.

NEW-YORK.

ONONDAGA, February, 23.

It gives us pleasure to state, that a subscription is opened, and has, thus far, met with liberal patronage, for building an *Episcopal Church* in this village. In the prosperity of such institutions, all are interested, who profess a belief in the Christian Religion—a system which has stood, unhurt—

"Amidst the war of infidels,  
The wreck of nations,  
And the crush of thrones."

INTELLIGENCE FROM ABROAD.

OHIO.

CHILLICOTHE, February 20.

*Extract of a letter from the Rev. Thomas Cleland to the editor, dated Mercer County, Ky. Feb. 9th, 1816.*

Mr. Stouton Edwards died on the 18th December last. He left 100 dollars to the Theological School, at Princeton. We feel his loss very much here as a teacher. In New-Providence and Harrodsburgh congregations we have established two Bible Associations, which will afford assistance to the Kentucky Bible Society.

SUNDAY SCHOOL.

All those who desire to be taught, or to have their children taught to

read the Holy Scriptures, are hereby informed that a number of young persons having associated for the purpose of teaching a Sunday School, will be employed, a part of every Sabbath, in the instruction of those who may attend. Adult persons who cannot read, but who desire to learn, will receive particular attention. Parents are requested not to send small children who cannot read words of three letters, except such as have no other opportunity of learning. Black persons will have a separate room. School will open at nine o'clock in the morning for reading, and at three in the afternoon for catechising. It will be held in the Academy until a more central place can be obtained. Books will be furnished for those who are not able to procure them, as far as the funds of the society will extend.

MAINE.

PORTLAND, March 5.

REVIVALS OF RELIGION.

It gives us no ordinary pleasure to state that within a few days intelligence has reached us that a very unusual attention to religion prevails in many different and distant parts of our country. The following is an extract of a letter from a very respectable clergyman in the county of Hampshire in this state. "God is at the present time pouring out his Spirit in a most wonderful and gracious manner upon Springfield, West Springfield, Williamsburgh, Hadley, Hatfield, and a part of Amherst." A letter from a gentleman in Vermont to his correspondent in Philadelphia states, that revivals had recently taken place in two towns in that state, viz. St. Albans, and Westminster. He adds also six towns in the western counties of Massachusetts, viz. Sheffield, Williamstown, Sandisfield, Becket, Blandford and Granville, and three in Connecticut, viz. Winchester, Goshen, and Colebrook. The same letters state, that there was a considerable revival among the officers and soldiers in the army and navy at Sacket's Harbor. From other sources we learn, that a good work has been for some time progressing in the (Presbyterian) congregation of the Rev. Mr. Patterson, in the city of Philadelphia, and also in the Rev. Mr. White's (Baptist) congregation in the same city. From verbal information we feel authorised to add to this gratifying catalogue the Rev. Mr. Spring's congregation in the city of New-York.

*Boston Recorder.*

MASSACHUSETTS.

BOSTON, March 4.

Ordained at Middleborough, on the 14th ult. Rev. Emerson Paine, to the Pastoral Charge of the First Church of Christ, and the first precinct in that town, made vacant by the death of the late Rev. Joseph Barker. The Rev. Oliver Cobb made the introductory prayer; the Rev. Thomas Williams of Providence, preached the sermon; Rev. Thomas Andros made the ordaining prayer, and the Rev. Nathan Holman, the concluding prayer. Although the season was unusually severe, a very numerous concourse of people were assembled, and the sermon, which was unusually impressive and eloquent, and all the other performances, commanded the most devout attention; and the whole transaction appeared highly interesting and gratifying to all the people present.

SCRAPS.

INDUSTRY.

The way to enlarge our ability, is to double our industry: for, by many repeated efforts, we may compass in the end, what, in the beginning, we despaired of.

PLEASURE.

The most exquisite, as well as the most innocent of all enjoyments, are such as cost us least; reading, fresh air, good weather, fine landscapes, and the beauties of nature,

Strong liquors are good at sometimes and in small proportions; being better for physic than food; for cordials, than common use.

## OBITUARY.

**WEST-INDIES.** At St. Croix, on the 21st of January last, **WILLIAM VAN VEGHTEN**, second son of Herman Van Veghten, Esq. of this city, aged twenty-seven years and one month, having been a constant mariner upwards of ten years; was one of the few survivors taken off the wreck of the ship *Rose in Bloom*, where Gen. M'Pherson and twenty others perished on the 23d of August, 1805, between Cape May and Sandy-Hook, and was carried to New-York. After recovering from the bruises received on the wreck, (having lost his little all,) and being determined to regain it on the same element, shipped himself on board a merchantman for England, where on the first of May, 1806, he was taken by a press-gang in the streets of London, and forced into the British service on board a man of war, compelled to assist in the destruction of Copenhagen, and afterwards sent to the East Indies, where he remained about three years cruising against and skirmishing with such as were their enemies.—He returned to England and was released from service through the agency of our consul. Shipped himself again on board a merchantman in capacity of second mate, in which station he remained until the late war broke out, when he returned home to his friends in this city, where he remained until peace was announced, when he could no longer rest, but must return to his favorite element. In February, 1815, took to sea again; was at St. Croix the third time since peace, and died in the capacity of first mate on board the fine ship *Chase*, owned in New-York. He has touched at almost every trading port in Europe, East and West Indies, and some part of Africa. [By particular request, from the *Schenectady Cabinet*.]

**SOUTH-CAROLINA.** In the county of Spartanburg, (S. C.) on the 4th ult. the Rev. **AVERY WILLIAMS**, late pastor of the church in Lexington, Massachusetts, aged 34 years. He had long been afflicted with a *Pulmonary* complaint, and was making a journey to the Southern section of the country, to escape the inclemency of winter, so fatal in disorders of this description. But before completing his intended tour, his progress was arrested by a renewed attack of the disorder—and the hand of death rested upon him in a land of strangers.

Short was his life, but replete with usefulness.

He was an accomplished scholar, an eloquent preacher, and faithful to the mission of his Divine Master. In social life, his deportment was distinguished with a candor, and an urbanity of manners that gave an additional charm to the higher qualities of his mind. Few men formed their opinions on all subjects with greater deliberation and more cautious enquiry, than Mr. Williams, and none ever asserted them with more true and manly independence. As a husband and a parent, he might well be pronounced as perfect a model as the frailty of our nature admits. But the highest attribute of his character, was an ardent and devoted piety, which adorned his early youth, and shone with increasing lustre to the close of life. His end was peaceful, he met the last destroyer with the resignation, and hope and joy of a Christian.

In the hearts of a numerous circle of friends he has left the fairest and most durable memorial of his worth.

He taught us how to live, and O too high

The price of knowledge, taught us how to die.

## NEW-YORK.

We are very grateful for the following communication, because it will be seen from it that there were several errors in the notice published in our last, and also, because it is a much more ample and interesting statement. *Utica Patriot*.

**DIED**, at his residence near Oneida Castle, on Monday the 11th inst. **SKENANDON**, the celebrated Oneida Chief, aged 110 years; well known in the wars which occurred while we were British colonies, and in the contest which issued in our independence, as the undeviating friend of the people of the U. States. He was very savage, and addicted to drunkenness in his youth; but by his own reflections and the benevolent instructions of the late Rev. Mr. Kirkland, missionary to his tribe, he lived a reformed man for more than sixty years, and died in Christian hope.

From his attachment to Mr. Kirkland, he had always expressed a strong desire to be buried near his minister and father, that he might (to use his own expression) "go up with him at the great resurrection." At the approach of death, after listening to the prayers which were read at his bed side by his great grand daughter, he again repeated this request. Accordingly, the family of Mr. Kirkland, having received information by a runner that Skenandon was dead, in compliance with a previous promise, sent assistance

to the Indians, that the corpse might be conveyed to the village of Clinton for burial. Divine service was attended at the meeting house in Clinton on Wednesday 2 o'clock P. M. An address was made to the Indians by the Rev. Dr. Backus, president of Hamilton College; which was interpreted by Judge Dean, of Westmoreland. Prayer was then offered and appropriate psalms sung. After service, the concourse which had assembled from respect to the deceased chief, or from the singularity of the occasion, moved to the grave in the following order:

Students of Hamilton College.

Corpse.

Indians.

Mrs. Kirkland and family.

Judge Dean, Rev. Dr. Norton, Rev. Mr. Ayer.

Officers of Hamilton College.

Citizens.

After interment, the only surviving son of the deceased, self moved, returned thanks through Judge Dean as interpreter, to the people, for the respect shewn to his father on the occasion, and to Mrs. Kirkland and family, for their kind and friendly attentions.

Skenandon's person was tall and brawny, but well made; his countenance was intelligent and beamed with all the indigenous dignity of an Indian chief. In his youth he was a brave and intrepid warrior, and in his riper years one of the ablest counsellors among the North American tribes. He possessed a strong and vigorous mind, and though terrible as the tornado in war, he was bland and mild as the zephyr in peace. With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian invasions. His vigilance once saved from massacre the inhabitants of the infant settlement at German Flats. His influence brought the tribe to our assistance in the war of the revolution. How many of the living and dead have been saved from the tomahawk and scalping knife by his friendly aid is not known; but individuals and villages have expressed gratitude for his benevolent interpositions, and among the Indian tribes he was distinguished by the appellation of the "White man's friend."

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

To a friend who called on him a short time since, he thus expressed himself by his interpreter.

"I am an aged hemlock: the winds of one hundred winters has whistled through my branches; I am dead at the top. The generation to which I belonged have run away and left me; why I live the Great good Spirit only knows. Pray to my Jesus, that I may have patience to wait for my appointed time to die."

Honored Chief! His prayer was answered; he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die; longing that his soul might be with Christ, and his body in the narrow house, near his beloved Christian teacher.

While the ambitious but vulgar great, look principally to sculptured monuments, and to niches in the temple of earthly fame, SKENANDON, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

His Lord has come! and the day approaches when the green hillock that covers his dust will be more respected, than the Pyramids, the Mausolea and the Phanteons of the proud and imperious. His simple "turf and stone" will be viewed with affection and veneration, when their taudry ornaments of human apotheosis shall awaken only pity and disgust.

"Indulge, my native land, indulge the tear,

"That steals impassioned o'er a nation's doom;

"To me each twig from Adam's stock is near,

"And sorrows fall upon an Indian's tomb.

Clinton, March 14, 1816.

\* In the year 1755, Skenandon was present at a treaty made in Albany. At night he was excessively drunk, and in the morning found himself in the street, stripped of all his ornaments and every article of clothing. His pride revolted at his self degradation, and he resolved that he would never again deliver himself over to the power of strong waters.

## POETICAL DEPARTMENT.

TO DR. SHERLOCK,

ON HIS PRACTICAL DISCOURSE CONCERNING DEATH.

BY PRIOR.

FORGIVE the muse, who, in unhallow'd strains,  
The saint one moment from his God detains:  
For sure, whate'er you do, whate'er you are,  
'Tis all but one good work, one constant prayer:  
Forgive her; and entreat that God, to whom  
Thy favor'd vows with kind acceptance come,  
To raise her notes to that sublime degree,  
Which suits a song of piety and thee.

Wondrous good man! whose labors may repel  
The force of sin, may stop the rage of hell;  
Thou, like the Baptist, from thy God wast sent,  
The crying voice, to bid the world repent.

The youth shall study, and no more engage  
Their flattering wishes for uncertain age;  
No more, with fruitless care and cheated strife,  
Chase fleeting pleasure through this maze of life;  
Finding the wretched all, they here can have,  
But present food, and but a future grave:  
Each, great as Philip's victor son, shall view  
This abject world, and, weeping, ask a new,  
Decrepit age shall read thee, and confess

Thy labors can assuage, where medicines cease;  
Shall bless thy word, their wounded souls relief,  
The drops that sweeten their last drops of life;  
Shall look to Heaven, and laugh at all beneath;  
Own riches, gather'd trouble; fame, a breath;  
And life an ill, whose only cure is death.

Thy even thoughts with so much plainness flow,  
Their sense untutor'd infancy may know:  
Yet to such height is all that plainness wrought,  
Wit may admire, and letter'd pride be taught.

Easy in words thy style, in sense sublime,

On its blest steps each age and sex may rise;

'Tis like the ladder in the Patriarch's dream,

Its foot on earth, its height above the skies:

Diffus'd its virtue, boundless is its power;

'Tis public health, and universal cure:

Of heavenly manna 'tis a second feast;

A nation's food, and all to every taste.

To its last height mad Britain's guilt was rear'd;

And various death for various crimes she fear'd.

With your kind work her drooping hopes revive;

You bid her read, repent, adore, and live:

You wrest the bolt from Heaven's avenging hand;

Stop ready death, and save a sinking land.

O! save us still: still bless us with thy stay:  
O! want thy heaven, till we have learnt the way:  
Refuse to leave thy destin'd charge too soon;  
And, for the church's good, defer thy own.  
O! live; and let thy works urge our belief;  
Live to explain thy doctrine by thy life;  
Till future infancy, baptis'd by thee,  
Grow ripe in years, and old in piety;  
Till Christians, yet unborn, be taught to die.

Then, in full age and hoary holiness,  
Retire, great teacher! to thy promis'd bliss:  
Untouch'd thy tomb, uninjur'd be thy dust,  
As thy own fame among the future just;  
Till in last sounds the dreadful trumpet speaks;  
Till judgment calls, and quicken'd nature wakes;  
Till, through the utmost earth, and deepest sea,  
Our scatter'd atoms find their destin'd way,  
In haste, to clothe their kindred souls again,  
Perfect our state, and build immortal man:  
Then fearless thou, who well sustain'st the fight,  
To paths of joy, or tracts of endless light,  
Lead up all those who heard thee and believ'd;  
'Midst thy own flock, great shepherd! be receiv'd:  
And glad all heaven with millions thou hast sav'd.